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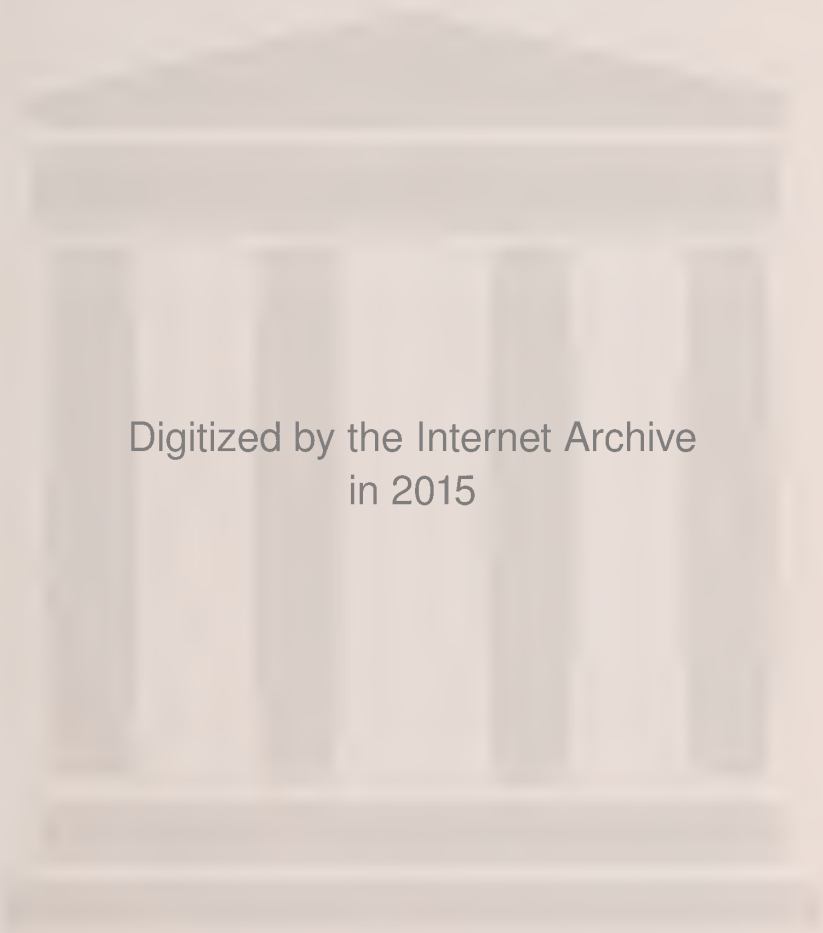
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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

A UNION ILLUSTRATED MAGAZINE

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OF THE PRESBYTERIAN CHURCH.

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WOMAN'S WORK FOR WOMAN

AND

OUR MISSION FIELD.

VOL. III. OCTOBER, 1888. NO. 10

OUR TREASURY.— The machinery has naturally moved a little sleepily during dog-days, as our books show. All of our Boards, except one, are in arrears from where we stood last year. The total arrearage (Sept. 1) is $2,655.25. It is very easy, having begun to be behind, to keep behind all the year, but it is not to be thought of for a moment, and there's no time like the first weeks of the bright October for energetically shaking one's self into place and squaring up delinquencies.

A little German boy in the infant class of a New York City Sunday-school asked his teacher the other day for a "vacation envelope," that he might appear on the opening Sunday of the season with a contribution for the vacation weeks. Has *every* one of us kept her vacation envelope by her?

PROMPT renewals of subscriptions to WOMAN'S WORK are now in order.

MANY will be pained to hear of the death of one of our valued former missionaries, on Sept. 8th, from a terrible accident by fire.

Mrs. H. B. Myers went to the Lodiana Mission in 1865. Four years after, she buried her husband there, but for six years longer continued at her post, when it became necessary to return with her two little boys to America. The elder of these, a youth of 17, died two weeks ago, and his mother had not recovered from the shock when her own death followed, at Wooster, Ohio, where she has made her home for several years and where her loss is mourned by her remaining son and many tender friends.

THE support of individual missionaries by individual churches is a method that is finding advocates in Boards of different denominations. The Baptist Board encourages its adoption, and the September magazines of both the Reformed (Dutch) Church and the A. B. C. F. M. favor it, though the latter wisely recognizes drawbacks and offers cautions.

We know very well that if all our churches were as warmly enlisted as some of them are, the number of men and women to oppose heathenism, hand to hand, would be doubled to-morrow. If this method, then, will bring up the laggard churches, why not embrace it? It may not be the ideal method, but it promises to be workable. Which of our churches will be first to wheel into line? Very likely it will be one where some warm-hearted missionary woman suggests it.

THE Roman Catholic Church has for the first time taken active ground against the African slave trade. Cardinal Lavigerie, one of their missionaries in Africa for 25 years, lately made a vehement speech, in London, upon the subject. He says: "It is Mohammedanism that is making Central Africa a hell on earth." He claims that more than half a million Africans are torn from their homes, annually, and sold into slavery. As those strongholds of Roman Catholicism, Spain and Portugal, are now the only Christian nations which abet this slavery, practical results within this Church are to be expected as fruit of the Cardinal's endeavors.

TEHERAN is the most important city between Constantinople and the Indus, or the wall of China.

THE most important council ever held in Indian Territory occurred this summer at Fort Gibson, where the five civilized nations and seventeen smaller tribes were represented by delegates. The speakers told the wild tribes plainly that they "must give up their paint and feathers and learn the white man's ways," and Gen. Pleasant Porter, of the Creek Nation, expressed the sentiment of the majority, that the only thing to save them from extinction is a political union of all the tribes in the Territory under one governor and one code of laws.

THE *Independent* remarks, in a strain of unusual levity, regarding the formation of the Synod of Brazil:

The Northern and Southern Presbyterians both have missions in Brazil. The Brazilian missionaries and churches were very unsuccessful in keeping up the differences that separate the two Churches at home. In fact, they could not see that there was any difference between themselves, and so they agreed to unite. They made this agreement without first asking permission at home; but after they had made all their plans they sought the blessing of the old folks. The old folks did not see any reason why they should not unite, did not see how or why they should hinder it, and so the union will be accomplished, we suppose, to-day.

THE marked difference there is between Japan and Persia regarding the subject of education, is illustrated by this word from one of our teachers in Teheran. She says villagers will get so far as to fear that they are missing something that others are getting and come leading a daughter to the school, "but an entrance fee of $1.50 for educating a girl is sufficiently appalling to hurry both father and daughter back to their ignorance."

IN a remote place in North Laos the women were at first afraid of Mrs. Peoples, but having ventured to her tent and been entertained, they started to leave, and one laughingly said to another: "Well, we have seen a white woman and are not dead yet."

"WHEN the flower withers we are all sad, but when it blossoms out we rejoice," is the language in which a cook in Persia expresses her feelings when her mistress is ill. Our cooks do not speak thus in America.

THE Southern Baptist Missionary Board which has averaged seven men annually for foreign work for several years past, is sending out twenty-seven men this fall.

AN aged Christian Burmese woman whom Dr. Judson baptized has given 3,000 rupees, about $1,500, for the Judson Memorial Church to be erected in Burmah this season.

A METHODIST missionary in India for nearly 20 years, Miss Fannie Sparkes, said at the Northfield conference this summer, that the greatest difficulties in India are connected with working for the women. At a conference over there, the question, "How many women we needed," was answered, "Twenty women to one man," in order to reach the women as fast as the men.

So a lady at Madura, (American Board Mission), writes:

"We need more workers—men with their wives. None need stay away on account of the climate. Doubtless, every one thinks his field the pleasantest, still we cannot help having a little pity for those deluded souls who go off to China or Turkey, instead of coming to India."

NEITHER are our own missions in India satisfied with their supply of workers. The latest call from them is for two single ladies at Kolhapur. God grant they may be forthcoming and the means to speed them on their way!

SIR CHARLES AITCHISON said, this summer at a meeting of the *Church Missionary Society*, in Simla, where he could be easily contradicted on the spot, that Christianity is increasing proportionately in India four or five times faster than the ordinary population, and the number of Native Christians is nearly one million.

A FAREWELL meeting with our friends bound for Persia, and others, has just closed at the Mission House as we go to press. Dr. Wells, President of the Board, led the informal service, with encouraging parting words. Dr. Dennis, fresh from Syria, gave his new comrades a welcome "on draught" from his heart, and several of the Secretaries tenderly committed them in prayer to God. Let such meetings become common.

BEFORE AND BEHIND.

The tender light of home behind,
  Dark heathen gloom before;
The servants of the Lord go forth
  To many a foreign shore:
But the true light that cannot pale
  Streams on them from above,
A Light Divine, that shall not fail—
  The smile of Him they love.

The peaceful joys of home behind,
  Danger and death before;
Right cheerfully they set their face
  To seek the foreign shore.
For Christ has called, and His dear word
  Brings bliss, whate'er betide;
'Tis not alone—'tis with their Lord
  They seek the "other side."

The sheltering nest of home behind,
  The battle-field before,
They gird their heavenly armor on,
  And seek the foreign shore;
But Christ, their Captain, with them goes;
  He leads them in the way;
With Him they face the mightiest foes,
  With Him they win the day.

A wealth of love and prayer behind,
  Far-reaching prayer before,
The servants of the Lord go forth
  To seek the foreign shore:
And wheresoe'er their footsteps move,
  That hope makes sweet the air,
And all the path is paved with love,
  And canopied with prayer.

Christ in the fondly-loved "behind,"
  Christ in the bright "before;"
Oh! blest are they who start with him
  To seek the foreign shore!
Christ is their fair, unfading Light,
  Christ is their Shield and Sword,
Christ is their Keeper, day and night,
  And Christ their rich Reward!

Sarah Geraldina Stock, In *India's Women*, London.

OUR VETERANS AND RECRUITS

LEAVING "HOME BEHIND" THIS FALL.

The Persia Party.

To sail September 15th: Rev. Benj. Labaree, returning to Oroomiah with his son, Robert, who enlists for two years' service between his college studies and theological course. Rev. and Mrs. J. G. Watson, to Hamadan, and Miss M. C. Holmes, transferred from the Tripoli School to join the Montgomery sisters. Dr. Mary Bradford, for Tabriz, and Miss Anna Melton, for the Girls' School at Oroomiah.

For Japan.

Sailed, Aug. 21st: Rev. Geo. Knox and family, (returning), and Rev. George P. Pierson, Rev. and Mrs. H. M. Landis, Miss Cora B. Lafferty.

To sail, September 29th: Rev. and Mrs. J. B. Ayres, Rev. and Mrs. J. M. Leonard, Rev. and Mrs. A. G. Taylor, Miss Emma Hays.

For China.

Sailed, August 25th: F. F. Neff, M.D.

To sail, September 29th: Rev. and Mrs. V. F. Partch, Miss Mary A. Posey, Miss Mary Lattimore. In October: Miss Hattie Noyes (returning), and Dr. Marian E. Sinclair, Miss Jennie McKillican, Miss Effie Murray.

For Korea.

To sail, September 29th: C. W. Powers, M.D., Miss Mary E. Hayden.

For Siam and the Laos.

Sailed, Sept. 8th: Rev. and Mrs. Hugh Taylor, Rev. Chas. E. Eckles, and (returning) Miss I. A. Griffin.

To sail, September 29th: B. P. Paddock, M.D. In October: Miss Olmstead, (returning), and teachers for Mr. Eakin's School, Rev. J. B. Dunlap, Miss Mary Stoaks.

For India.

To sail, in October: Mrs. John Newton and Rev. and Mrs. Ewing, (returning), and Misses Bessie Babbitt, Alice Bird, Hattie A. Savage.

For Syria.

Sailed, September 8th: Rev. and Mrs. William S. Nelson. Mr. Nelson is the son of Dr. Nelson, Editor of *The Church at Home and Abroad*, and his sister is Mrs. Eddy, of Sidon.

FOR SOUTH AMERICA.

Sailed, August 1st, for Brazil: REV. GEORGE CHAMBERLAIN, (returning), and MISS MARCIA P. BROWNE.

To sail, in October: MISS FRANKS, (returning), to Bogota.

FOR GUATEMALA.

To sail, Sept. 20th: MISS HAMMOND, (returning), and MISS IMOGENE STIMERS.

This list of 51 will probably be swelled by the names of others whose arrangements are not sufficiently concluded to warrant insertion at this date.

OUR MISSIONARIES IN PERSIA,

AND POST OFFICE ADDRESSES.

Send letters for Persia *via Berlin and Tiflis.*

Mrs. F. G. Coan,	Oroomiah.	Miss Mary Jewett,	Tabriz.	Mrs. Lewis F. Esselstyn,	Teheran.
Miss Jennie Dean,	"	Mrs. J. M. Oldfather,	"	Miss Anna Schenck,	"
Mrs. E. W. McDowell,	"	Mrs. L. C. Van Hook,	"	Mrs. W. W. Torrence,	"
Mrs. John H. Shedd,	"	Mrs. Annie Rhea Wilson,	"	Mrs. S. Lawrence Ward,	"
Mrs. E. K. St. Pierre,	"	Mrs. John C. Mechlin,	Haft Dewan,	Mrs. E. W. Alexander,	Hamadan.
Miss M. K. Van Duzee,	"	Miss Emma Roberts,	Salmas.	Mrs. J. W. Hawkes,	"
Miss Grettie Y. Holliday,	Tabriz.	Miss C. O. Van Duzee,	"	Miss Annie Montgomery,	"
Mrs. G. W. Holmes,	"	Miss Cora A. Bartlett,	"	Miss Charlotte Montgomery,	"
		Miss Annie Gray Dale,	Teheran.		
			"		

In this country: Mrs. D. P. Cochran, Buffalo, N. Y.; Mrs. Benj. Labaree, (for the present) 53 Fifth Ave., N. Y.; Miss Maria Morgan, (for the present) 53 Fifth Ave., N. Y.; Mrs. J. L. Potter, Drakesville, N. J.

AMONG THE VILLAGERS OF PERSIA.

Imagine a river-valley, with green hills on either side; beyond, rugged mountains, bleak and bare, just tinged with faint green in this spring season, while far in the distance, rising still higher, are snow-covered peaks, lifting their heads among the clouds. Here and there a little village dots the green valley with the more tender green of its willow and poplar trees peeping over the gray walls, the only trees to be seen on hill or plain. Wheat fields cover the hill-sides without break of fence or wall, and even higher up where winter has left his last snowy foot-prints there are bright spots of verdant grain and patches of tender grass, where flocks are grazing under the shepherd's care.

In this little valley of the Ujan River we have just made a tour of ten days during our Easter vacation, finding a new and unbroken field for sowing Gospel seed. It is a Persian Acadia, where the village people live in patriarchal simplicity on the fruit of their fields and flocks. The fields give them bread and the flocks both meat and milk; and even their shaggy coats only change backs, or become great round hats, or are turned into thread and woven into cloth and carpets.

In this freedom from artificial wants and independence of foreign resources there is a contentment quite refreshing to see. The houses are rude hovels with mud walls and smoky rafters through which we see the matting on which the flat mud roof rests; the windows are only holes in the roof, and there is no other chimney for the deep oven sunk in the floor. A pile of quilts in the corner is the bedding which is spread on the floor at night. Some carpets and earthenware bowls and jars and spoons complete the house-furnishing. Here, in one room, the whole family of father and mother, sons and daughters, brides and grandchildren, live together in such harmony as may be where there are rival wives and different sets of children. A swinging hammock holds the youngest baby, and the other children, half-naked, filthy and often sore-eyed, seem to receive little care, though mother-love is strong and tender here as everywhere. The clothing of men and women is the common blue cotton cloth of the country, made up with little difference in style, except that the woman's costume reaches only to the knees, leaving limbs and feet bare. But the head-dress is distinctive; only men wear hats, while women have head-kerchiefs of red, the favorite color, and in the street are enveloped in the chuddar of checked white and blue cotton. They also make an attempt at ornament with necklaces and bracelets of beads. My costume in every particular was a wonder to them. They asked me to take off my shoes and "be com-

fortable," (?) to wear my hair in tiny braids down my back as they do, and especially to take off my hat and cover my face like a woman. In answer I told them: "We are not ashamed to uncover our faces, but to expose our bodies," and they looked down at their open breasts and uncovered limbs as if they had received a new idea of modesty. An all-sufficient explanation of my appearance was simply to say: "It is our custom."

A PERSIAN VILLAGE.

One morning I saw a family at breakfast. A great pot of soup made of soured milk and herbs was lifted out of the deep oven and poured into bowls, which the men shared together, two at a bowl, dipping in their bread and big wooden spoons. When they had finished, the women used the same bowls and spoons, and ate the rest. The soup seemed savory as Jacob's, and good appetites are born of constant work and fresh mountain air.

After breakfast the women do the daily baking. The yeasted bread is rolled into balls on a sheep skin, then rolled and tossed deftly till it becomes a long thin sheet, spread on a cushion and slapped on the sides of the oven till baked, and is crisp and good when fresh. Thirty or more of these sheets are baked every day, and it is no easy task bending over the hot furnace. Next, the house is swept, and dishes washed, not wiped. Perhaps there is a special job on hand of salt-grinding, and two women sit at the mill turning the heavy stones, each taking hold of the wooden stick which serves as handle. There is always knitting or carpet-weaving for regular occupation. Over a huge wooden frame are stretched rough, brown threads to serve as a warp, while on a bench in front the weaver sits deftly putting in the bright colors and looking occasionally at the pattern. An inch a day along the line is, perhaps, all she accomplishes, but it is the one artistic pleasure of her life. At noon is milking-time, and the village herd comes in from the fields. For each owner to select his own among this bleating crowd seems well-nigh impossible, but when we asked how it was done, one man said: "If a man has ten children, don't he know them all?" The women sit on the ground to milk, while the children, like Homer's flies that "buzz about at milking time," hover near to stick in their dirty little fingers and get a taste of the warm

foam. The next is the most filthy and degrading work the women have to do; making round cakes of manure which they slap on every wall to dry, for fuel. It is an invention born of necessity, for there are no forests, and coal is still hidden in the mountains. Is not such work debasing? I could not but think: "Can they have pure hearts with such unclean hands?"

With all their poverty there is one luxury in this little valley, some hot springs over which a bath-house has been built, and at all seasons it is free to everybody. In a Mussulman country where bathing is a religious rite, this is indeed a "God-send," as the simple people themselves call it.

In nearly every village there is a little mosque and a mollah or teacher, but though the boys go there to read, we found very few who read easily or understandingly. Selling books is not a thriving business under such circumstances, and our little stock did not diminish much, but we found an open door and every opportunity to speak with men and women alike.

There are no inns, so on entering a village we apply for whatever accommodation there is to be had. Some man offers us a room which is the guest-chamber reserved for feasts and weddings, and boasts windows covered with oiled paper and, perhaps, even whitened walls. Here we make ourselves at home and live picnic-fashion on whatever our bags and the resources of the village supply.

But our work is awaiting us at once. In this room, or in the streets, Mr. Wilson soon has an audience of men, while I ask to be taken to the women's room. Though I am a stranger their simple hospitality gives me a welcome, and to my salutation, "Peace to you," they answer: "To you peace," and spread a carpet or bring cushions for my seat. The news of the arrival of some "Frangees" has spread quickly, and soon the room is filled with curious women come to see the show. We must first get acquainted, so I answer a volley of questions on all sides and wish I had an advertisement to precede my arrival and give all necessary information. Giggling girls and crying babies increase the confusion, and every new-comer is greeted with all the news they have already learned and lends her voice to ask more questions. I pull out my Testament, and as not one in the crowd can read they are surprised that I can read their language and settle down a little to listen to this new wonder. Perhaps I say: "You and I are very different in dress, language, customs, but there is one thing we all have—a soul, and that is more important than all these other things." "That's so," they assent, and when I speak of the necessity of preparing our souls for the other world they assent again. I ask them how they will do it, and they answer, glibly: "Keep the fast," "Say prayers," "Say the creed," "Make a pilgrimage."

Any of these answers affords me a good starting-point; for example, pilgrimage. "Do you believe Mecca or Kerbela is the gate of Heaven?" I ask.

"Certainly we do." One woman adds: "My husband died on the way home," as if he met a most blessed fate.

"But I have heard that pilgrims lie and steal and revile as much after as before the pilgrimage?"

"You speak the truth," they acknowledge.

"Well, do you think people that lie and steal will go to Heaven?" A few verses strengthen this argument, for they respect a statement backed by "It is written."

Or, perhaps fasting is the subject. The month of fasting soon begins, so it is in their minds specially, and they tell me how hard it is to neither taste food nor drink water till dark, for thirty days. I ask: "While you are fasting is there more quarreling and fighting and reviling than at other times?"

"Always."

"Do you think fasting will fit you for Heaven when it really makes you sin more?" Their faces express doubt.

Then, perhaps, we talk about salvation, removal of the guilt and pollution of sin. All agree in confessing sinfulness, especially each other's. The need of atonement finds no place in Mohammed's religion, so it is a new idea to them and must be illustrated and made plain. So far they agree to my propo-

sitions, but when I say: "There is a Friend who took our place, a Saviour who died for our sins and that Saviour is Jesus," they catch that name, familiar to them only as one of the prophets, and opposition begins. "He is *your prophet*, but Mohammed is superior to him."

THIS IS NOT A VILLAGER'S NOR A MISSIONARY'S HOME, BUT THE SUMMER HOUSE OF A PERSIAN OFFICIAL.

"We believe there are many prophets, but only *one* Saviour," I say. "Let me tell you about him." They are willing to listen, and what a beautiful story it is to tell! His teaching and parables win their admiration, and they exclaim: "Sweet words!" "Good words!" His death rouses their pity but does not melt their hearts, and they listen to it all, briefly told, even to the ascension and promise to come again in "clouds of glory," as to a pleasant tale, new and wonderful, but having nothing to do with them. They are too ignorant to argue as the learned men do, though they ask: "Do you count Jesus, God?" It is hard to explain that mystery we do not ourselves understand.

Sometimes they zealously try to convert me, saying over the creed in Arabic and urging me to say it and turn Mussulman, even the children echoing: "Turn, turn." As a practical objection which they will understand, I say: "As a woman there is one reason specially why I prefer my religion. Your prophet had many wives and permitted others to do so. Do you find it pleasant?" This is a home-thrust, and they all wax indignant over their wrongs while they tell of the misery of such a life. But divorce is no less an evil than polygamy. Once, in a crowd, they pointed out a woman "who has been the wife of seven men."

The talk is not often uninterrupted, and it

is disconcerting to see an eager question in some face and lean forward to hear it, hoping some truth has taken hold, and be asked: "Are you the Sahib's first wife?" Sometimes a face will appear above, in the hole in the roof, and my words will be shouted up to this house-top listener. Sometimes a coarse, profane woman hearing me say "the Son of God," asks: "Has God a wife?" and often they ask indecent personal questions which would make one leave in disgust, did not this very thing show how much they need to hear of pure hearts. Ignorant, fanatical, impure they are as well as superstitious, and often they beg me to write them a prayer to act as a charm, or look in the book by chance and tell their fortunes.

"How do you pray?" they often ask, thinking of their many genuflections and oft-repeated formulas; and Christ's own words from the Book answer the question perfectly. "Our Father" is a new name for God to their ears. It made me realize how much Christ gave us in that name. May they, too, receive the "Spirit of adoption" and call Him Father, "the God and Father of our Lord Jesus Christ."

Annie Rhea Wilson.

A DAY AT DARUZ.

Dear Readers of WOMAN'S WORK:—I wish I could see you all, and sit down in your midst, gaining inspiration from your loving, sympathetic faces, and have a cozy, comfortable talk with you over our school work. I would introduce our girls to you, one by one, and tell you just where each fits into our scheme of work; for you must know that in our beehive every pair of shoulders bears its share of responsibility, oh, so proudly! I would tell you how like a household angel Marta is; how splendidly Anna, Daleta and Machtaghe help us in every way; how willing little Sanam's feet are to run on errands; and how every one, great or small, stands eager to be used. Then, if our talk should have been in the gloaming, as the hush of twilight peace settled over us, I would tell you of the work of the "Prince of Peace" in our midst, of the sweet, unselfish lives of many of our girls, their love for our Master, and their consistency in His service. I would tell of earnest prayers for the fathers and mothers of these girls, offered in simplest words of faith by the daughters themselves; and of trials borne at home in Christ's spirit, for Christ's sake. Then we would kneel down among the evening shadows, wouldn't we? and together implore God's blessing on missionary work all over the world; on beloved workers for the cause at home; on every missionary in foreign lands; on every timid, trembling one, who, having come but newly into the light and liberty of God's truth, sees as yet men as trees, walking; on every veteran believer in Christ, who, having fought a good fight, finds that at "evening tide it shall be light!"

But I cannot see you—time and space are obstinate realities, so, instead of the sweet intercourse I have fancied, I must send you a leaf out of our school life and on it is written the story of our visit to Daruz.

This Daruz is a village between six and seven miles from Teheran. We planned a picnic to this place especially because one of our helpers, Gaspar, with Sanam, his wife, is stationed there. We sent word to them of our plan and sent some money, too, that eggs and cheese and bread and herbs might be ready for our hungry selves to devour when our donkey ride should be accomplished.

There is but one garden in the village, and it is owned by a nobleman, the Fakhr-el-Molk, also the proprietor of the village. We asked Gaspar to obtain permission for us to spend the day in this garden. Word came back: "Certainly; the garden is yours. Do not bring any food, you shall be my guests, and my wife shall be your hostess." Now the wife of the Fakhr-el-Molk is a cousin of the King, a Shahzdè Khanum.

The day set for the picnic dawned cloudless. The feet of our twenty-five donkeys made music and raised dust on the King's highway. The happy girls laughed and screamed little feminine screams when mishaps occurred, just as American girls do, under like cogent circumstances. The journey was finished all

too soon for the excited equestriennes, and the mud-wall-encircled village entered through its wide gate. Wraps were taken off, and rebellious strands of hair reduced to satin smoothness at Sanam's house, and then a very silent and rather awe-stricken procession moved toward the garden where unknown delights and the certainty of meeting the Shahzdè Khanum awaited us. We needn't have been afraid; never were guests greeted with more unaffected cordiality and *bonhomie* than were we. We were soon seated under a tent, our flushed cheeks cooled by fresh mountain breezes, busily sipping iced sherbet and accepting candy offered on ever so many little plates. The daughter and daughter-in-law of the Shahzdè Khanum supplied all our needs with graceful hospitality.

The young princesses were elegantly dressed in blue velvet, embroidered elaborately with gold thread and seed pearls. Diamonds, emeralds and rubies sparkled on their gloved hands, while under their chins and reaching to their temples, coming outside of the large white muslin handkerchiefs with which their heads were covered, were sprays of flowers fashioned out of gold and precious stones.

After everyone had had enough of sherbet and sweet things, several of the girls read from the Persian New Testament the beautiful parable of the Prodigal Son, and the conversation of our Lord with the woman of Samaria. Questions were then asked by one of the ladies of the School, and answered in the same language. God's love was set before these high-born women through the lips of our little girls. Our hearts thrilled as we heard how sweetly, clearly and persuasively, these Armenian girls, who had drunk of the water of life, represented its priceless value to their Persian sisters. Some Persian hymns were sung, and then everybody separated for a walk under the trees and over the green grass.

By and by the summons came: "Dinner!" So everybody went back to the tent, and oh, such a fine dinner! *Pilau* of more than one kind, *khoreshes* of all sorts, *dolmas*, lamb roasted, chickens, stews of vegetables, water-cress, cheese, bread, and several dishes of oriental dainties which, if I specified, I am afraid would put you out of appetite with all the other good things. The two princesses refused to sit down, and with their own hands helped the children. The table-cloth was spread on the ground, and we all sat around it and ate with a very good appetite.

After dinner was over and everyone's hands were washed (by pouring water over them) and dried on pretty, soft towels, the children had a good romp under the trees. At three o'clock they all came together to drink tea. Then we sang one or two Armenian hymns, and the Fakhr-el-Molk himself came, with his son, and made us welcome to his garden and asked us to come again, and spoke of the nice, modest behaviour of the children. Then we had more tea, and then we asked permission to go, as the sun was sinking low in the west. Our thanks were very sincere for we had had a charming day. The ride back to the city was great fun, except to one poor child, who had ridden up to Daruz in the morning on a very fast donkey and rode back, alas! on the pokiest one of the whole twenty-five.

Annie Gray Dale.

TEHERAN, June 16th, 1888.

OUR NEXT BUILDING FOR PERSIA.

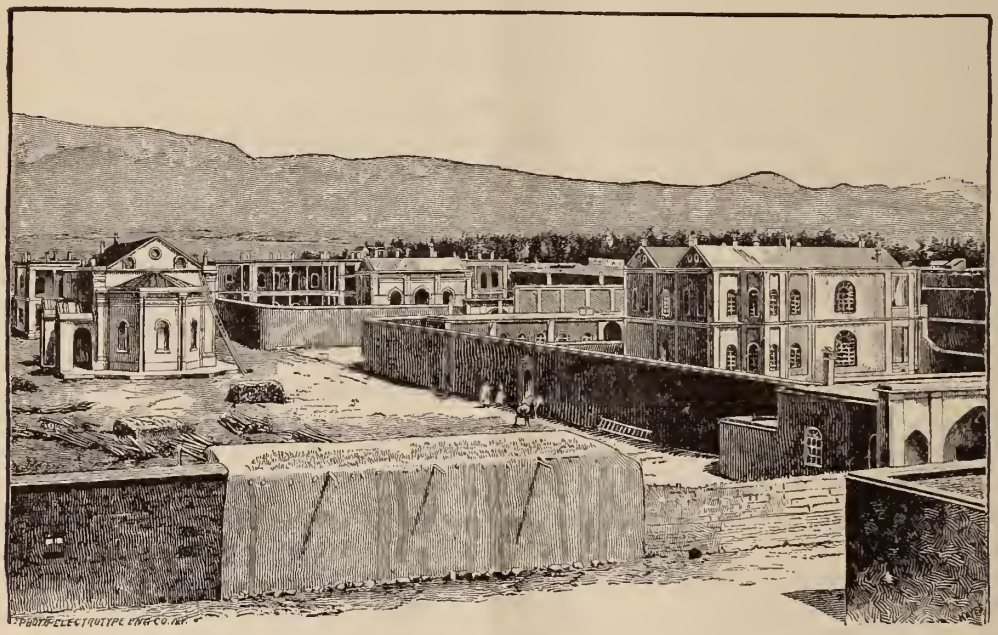
The accomplishment of the Teheran buildings is all the stimulus we need for our next enterprise, the new house for Oroomiah Seminary, already under way. Shoulders to the wheel! Lift *now*, and it will soon be paid for.

It was high time to build. Some of the timbers in the walls were as old as Miss Fiske's day. The house has been patched up, let out, taken in, pieced on, ever since, with a new make-shift for every emergency. It was particularly "*up* stairs and *down* stairs to my lady's chamber," and its dark and crooked ways belied the character of the place. It was damp and unwholesome for lungs; it was hard for backs, and it was positively dangerous; for, see, Miss Dean wrote last May:

"We have just had a narrow escape from the falling of a wall, which we have feared

was not strong for several years. It had been weakened by the tearing down of another wall, and Sabbath afternoon, when, of course, there were no workmen, the whole wall of that side of the room fell, the roof coming down with it, demolishing all beneath. Fortunately, a few days previous I brought our sewing machine into the room this side, or it would have shared the fate of some chairs and a table which stood there.

"Mrs. Reynolds, of Van, who spent the winter with us, had her bed just against that wall and several times in the winter spoke of it as being unsafe. Mr. and Mrs. McDowel had been walking on that roof not more than two hours before it fell. Miss Van Duzee's sister, who was with us, was occupying the room, and in the morning the two were sitting in the chairs that were crushed. I never was so grateful for the Providence that prevented harm to any one. I recalled at once the promise: 'He shall give his angels charge.'"



THE NEW MISSION PREMISES AT TEHERAN.

Entrez! Everybody is at home here, for these are our new premises at the capital of Persia. These are the buildings that were meditated two years and a half ago, and that we have talked up and down our auxiliary societies ever since, and *who* is there among us that hasn't had a finger in this pie?

On the right is the boys' school that Northern N.Y. and the Southwest ladies know all about. Back of it is the girls' school and Philadelphia can answer for that. In the middle of the lot, the apse towards us, is the chapel that will seat 200, in pews. It is built of genuine burned brick. Back of the chapel is a missionary home, and another is going up this year on one of these vacant lots within the wall. Between the schools is an avenue 70 feet wide and they mean to have there a garden-plot and trees. It will take pluck and perseverance to secure them, for as one of the ladies wrote: "the land is a mass of stones and every tree must be watered by irrigation to make it live." But, land and buildings and walls, altogether, in a desirable section of this great city, they represent $34,000, and that is a good deal to gather in little streams.

And now our buildings are all done,—three cheers for Mr. Potter, who is as good an architect as he is preacher! But, "Except the

Lord build the house they labor in vain that build it," so our part remains to ask Him that what He has prospered hitherto, He will bless still, and more abundantly.

The hospital which the Northwest Board has nourished is not in the picture, as you see. It is a mile away to the east, that is, our right; for those mountains with the everlasting snows on their heads, the southern range of the Elburz, lie to the north, and, of course, this private road in the foreground is on the south.

How do we get out of the city? One of its twelve gates is only five minutes off, to the northwest; another is beyond those plane-trees which look like a grove; they are included in the garden of the British Legation, whose clock-tower peeps from among their tops.

And while we are rejoicing over it all, is a good time to turn to Miss Schenck's very last Report of the girls' school, which came only a few weeks ago.

"The great epoch in our school history," she says, "the settlement and start in the new building, is an accomplished fact. The beautiful, large, airy rooms and halls, so strange to us last fall, gave us the novel feeling of being guests in our own home. But these few months have been long enough to cultivate a familiar association with its every nook and corner, to fit each department to its appropriate place and to prove the wise adaptation of the whole to its designed purpose. The lingering of workmen about the place prevented our taking full possession as soon as we had expected; but, finally, with thankful hearts and new resolves for consecrated lives and service, on November 17th, 1887, the scattered children were re-united in the new home."

Still a great many things were yet to be finished off and there was no chance for a house-warming until the Armenian Christmas time, the great festival season in the country.

"But in January," resumes the Report, "we were glad to open our rooms and welcome our friends. That we might be free for this, most of the girls left us for ten days. Those who remained were very helpful in our preparations for company. The days were given to calling, and we had friends gather about our table for the evening meals. First came the Church officers; then a boys' party; the young men of the Church with a few others; then all the women at once, making a pleasant party in the large school dining-room. As a final entertainment, the missionaries and all the Protestant Church members of the city, representing six nationalities, were invited to a social in the school parlors, which were planned for adaptability to such occasions."

One more peep into the Report and this place, which is both home and school-house, and it shall be at Easter-tide.

"The heart of the Armenian girl in Teheran, like that of the American lass in the United States, sighs for a new spring suit at Easter. So, for the accomplishment of a calico dress all around, a number of girls are excused from lessons for a week. Scissors, thimbles, needles, buttons, calico, linings, sewing machines and twenty pairs of deft fingers transform the "social room" into an active workshop. The rivalry is in seeing who can help most. Triumphant delight is pictured on the girls' faces as the pile of finished dresses grows. Saturday sees a supply of nice, light calicoes put away in the closet for Easter Sunday, while Monday sets us at our lessons again. But no — not so prosaic. Industry deserves a reward. There's a donkey ride on hand." — No! not another word about that donkey ride, for is it not chronicled elsewhere in these pages? But, instead, here is just a taste from the latest Teheran letter, Miss Dale's, of July 23d:

"One mother brought back her child after a little vacation, saying: 'Lady, what do you do to my girl that she loves the school so?' One of the children sent home for the summer, reappeared after a few days, saying calmly: 'I have come back to stay. I love my school.'

"Just now the older girls are busy sewing, and as the school cook has taken 'French leave,' the children are cooking their own food, to their intense delight. They beam all over, and their beaming is infectious. But

I must act the part of the faithful historian and tell you that two weeks ago, on Sunday, the little cooks forgot all about their dinner while they were in Sunday-school, and alas! it was reduced to a crisp."

Dropping a tear for the burned dinner and lingering a moment to glance at the young shade trees which a kind friend has planted in the school-yard, let us listen to what Miss Bartlett is saying:

"We have reached the point where we must do good work, and are we to be thus crippled? (By losing a teacher.) Are we to be cut down till one cannot rest without causing neglect and confusion? God has given us everything asked for, and He surely knows how necessary our full force is. What is $600 compared with our health and successful work?"

And, What, indeed! we echo. We believe it is the part of wisdom not to scant our force of teachers in these important schools; not to have so few that they can never do any work except in the school-room. They will be all the better teachers for throwing their energies into the varied channels of service which open around every strong school. And now it becomes absolutely necessary to dip once more into that Report.

"A goodly number of Jewish women gather weekly for Bible instruction. Christian girls gone out from us and, according to custom, shut up now in the seclusion of their homes need and depend upon the sympathy of our visits. Wednesday, our reception day, brings some who hear the Gospel while only meaning to visit their children. Some unfriendly Armenians have, through sad cases of illness, been led to find in us reliable help, and thus we have gained a way for breaking down walls of division."

These words were not written with any intention of being used as an appeal, but they represent the situation. *Who* will do this manifold work if the teachers are tied to their class-rooms? Now that we have adequate buildings, don't let us be penny wise and pound foolish by weakening our teaching force, or preaching force, or medical force. All these walls and appliances are dead machinery until the life-force of true men and women makes them operative. Don't let us stint the fountain-head of our strength. By liberal things we shall stand.

IN THE WILD KOORDISH MOUNTAINS.

Part I.

Mrs. Shedd, of Oroomiah, sends this most interesting account, which she has carefully written down from Laya's, the Bible-woman's, notes and lips, concerning a tour which she made with the colporteurs in the mountain districts. Mrs. Shedd says: "It may be too strongly stated, but it is the honest impression of a simple, earnest woman, of whom they were not in any awe and from whom they had no motive to conceal their faults."

We started to Ishtazin, and reached there in one day, but long before, the horror of the mountains fell upon me. On the summit of the pass it became dark, and the muleteer discovering that his money was lost returned to seek it, leaving us alone to descend the terrible, precipitous, rugged path. I was greatly terrified because of the darkness and because I did not know the way. My shoes slipped over the stones, Benjamin seized the mule's tail to keep it from falling, and Isaac seized my clothing and held me so that I should not fall over the precipice. I was wounded and bruised in many places by continually falling on the stones. Whenever my eyes fell on the gloomy depths below, it seemed that the mouth of Hell was open and I was going straight into it. Then I remembered "the great tribulation" mentioned in Revelation and I said to Isaac: "Yarub," (a common exclamation), "Will God receive this tribulation of ours with those of the Saints above?" He replied: "Yes, sister, fear not, you will yet put on the white robes washed in the blood of Jesus." I was so terrified and so worn out with fatigue that I believed that my last hour on earth had come and I gave my last words and will to Isaac.

We reached a village at midnight and the friendly words and kind welcome of the peo-

ple, but I was too weary and sore to sleep all that night. The next day I talked and read and prayed with six or seven women, and taught them the Lord's Prayer. They were very dark and ignorant and said they never prayed and only went to church once a year to Communion.

The next day the road led us through a very long, narrow and crooked valley between two mountains. The overhanging cliffs are so high and steep that the sky above seemed like a long, narrow strip. At the end we came to a very difficult ascent called the "Chicken's knee." I was so weary walking up this that when I reached the top my whole body was trembling so that I could not stand. From there I rode on the mule a long way through the forests. When we reached the village of Zier we went to the house of the Malek, where we were joyfully welcomed. They invited the women of the village to come in, but they refused to leave their work. I read to the seven women in the house and prayed with them. One of these quarreled with her husband and was determined to forsake him. I talked much with her and read I Corinthians, vii, 10, and I Corinthians, ii, and prayed with her. She became willing to go and be reconciled to her husband, and the next morning she left us, saying: "If my husband beats and reviles me, yet I will beg of him to forgive and receive me again, for this is God's word." As they could not come to me, I went out and stood in the street and talked with every woman who passed. When we were leaving the village crowds of men and women gathered to look at us. I said: "How is it that you have time to gaze upon us, when you had no time to come and listen to God's word?" The women laughed and replied: "Let the drum and the fife sound in the streets and the whole village will find time to come and dance."

From there we we went to Nerik. Here, too, the women would not gather. I saw two going out on the mountain to gather sticks and I followed them. We walked on together and talked; then we stopped and I prayed with them on the mountain side. They said: "We do not know how to pray and we never try. We are like mountain bears in our ignorance." I taught them a part of the Lord's Prayer and they were very grateful; one was so overcome and thankful that she fell at my feet and would have kissed them.

In Irwentus we went to the house of Kena and his wife, Misky, (graduates of our school). They were in heaviness of heart because of the confusion and quarreling among the people and among their own relatives. Misky went with me to the other villages, and it is evident she has zeal and love for the Lord's work. Kena, too, is a man of zeal and has much influence over his people. I remained in Irwentus while the colporteurs went on. Sunday, Kena, Misky and I went to Mata Tachtaya. Misky had her baby on her back, but we all took turns in carrying the little one. There is a church in this village, and five of the women belong to it. Kena had a meeting in one part of the village, and Misky and I met a company of thirty women and some men in another part.

There is a girl here whom Misky had taught. She can read well in Modern and Ancient Syriac, and has studied arithmetic and geography. She came three times begging me to take her to the Seminary in Oroomiah. Her friends are determined to marry her. She wept bitterly and begged me so to help her escape that I could but weep with her. I talked with her brother, and finally he promised to send her. I was greatly interested in this girl, who is fourteen years old, is very pretty and seems to be a true Christian. She would gladly walk barefoot to Oroomiah, if she could only get away from home, she is so anxious to go to school.

In the morning a woman came and said: "I have listened to many sermons, but never has preaching affected me as this does. All night sleep fled from me, and I could only think of your words." I told her it was the voice of the Spirit calling her to repentance. We talked long and I prayed with her. I hope she truly received Christ as her Saviour. When I talked of repentance, she said: "This night I promised the Lord I would forsake my sins."

The next day Misky and I went to Argab.

Fifteen women and five young men came together. I read from the Testament, and they received the word with gladness, confessing that it was the truth, and that they had forsaken their own faith. One woman said: "My son is a reader, but he cannot understand what he reads. May the house of his teacher be burned! These are truly the words of God and we can understand them. Our readers and priests may read three days and we cannot distinguish one word. This is why we are mountain bears, knowing nothing at all. Our sins are on the heads of our ecclesiastics. Even our bishop cannot pray as does this woman. Have you ever heard him pray for our sick, our poor, our widows, orphans and children?"

In the next village we sat down on a large roof and invited the women to come to us. They laughed scornfully and said: "Does a woman preach? It is a sin! A woman touch the Bible! Surely these are deniers of our holy faith." Only one, and a few children came, and they, only to gaze upon us. Gradually, all the people of the village, men, women and children gathered around us, begging. I read to them the words of Peter, "Silver and gold have I none," "neither have we handkerchiefs nor clothing to give," I added, "but what we have are the words of this book. Receive those in your hearts and you will become heirs of all things." They asked many questions about the fasts, the cross and the Saints. We answered as we had learned from the Bible. As I turned from text to text the women cried out: "Do not torment the book; it is a sin." I said: "Our books are not tormented by use; they rejoice to be examined and read continually." They then said to each other: "We called these women deniers of the Christian faith, but they are indeed the people of God." Turning to us they said: "Pray for us that we may be forgiven."

In all my journey I saw wheat but once, and that in the house of Kena. It was a very little which they cooked in milk for me. The people only had millet to eat, and not much of that. There was an oak tree near the house; I called it the oak of Mamre, and made it my Bethel. Once, when there, a woman came and said: "I often see you bowed down here; what are you doing?" I told her that I was praying for my orphaned children and for myself, for I was in perplexity. Then she told me of her own sorrows. She had fled from her husband and left her sick child at home. She was going to the Patriarch, Mar Shimon, to give him her mule and get a divorce in return. That week he had given six divorces and received twelve mules, one from each of the divorced parties.

I talked with her a long time about her sick son, how sad it would be if he should die alone with no mother to soothe and love him. I told her about my son, how he had died far from home and how this sorrow could never leave me, until I read those verses in Corinthians; and then I prayed with her under that oak tree. When we rose from prayer she took my Testament and kissed it, saying: "If to-night I do not return to my husband, may the curses in the Book come upon me. I will go now and walk all night until I reach home. May God bless you for these words."

(To be continued.)

SCHEDULE OF DAILY ROUTINE OF ONE MISSIONARY WIFE.

7.00 A. M.	*Choto-hazari*, (Marathi for early coffee.) Superintendence of two chore-boys.
8.00 A. M.	Care of the children, housework, reading or writing.
9 30 A. M.	Prayers, breakfast.
10.30 A. M.	Teaching in the school.
12.00 M.	Looking over next day's lessons, quiet time, and baby tending.
2.00 P. M.	Teaching two young Christian women.
3.30 P. M.	Dinner.
4 30 P. M.	Visiting women in town on two days. Prayer-meeting on three days. On Sunday a school of 50 to 60 boys and girls.

Letters from the Front.

PERSIA.

College Commencement and Summer Conference Just as in America.

Miss Mary Van Duzee wrote, July 14th, from Seir (near Oroomiah) where, with other missionaries, she was spending the hot summer months :—

We all went down this week to the College examinations. Dr. and Mrs. Shedd prepared a large framework of poles and had them covered with branches, like a booth. Under this they spread carpets and erected a rude platform covered with carpet. The pictures of Dr. Perkins, Mr. Cochran, Mr. Coan and Mar Yohannan hung on the trees and upright poles around the platform. A nice bouquet was on the table, and there were benches for part of the people to sit on. With such preparations there was room for all, and a general invitation was given. There was a crowd of men and women on Tuesday afternoon, when five boys from the Academical department took their diplomas ; among them was *Theddie.

Wednesday forenoon a class of thirteen boys graduated from the theological department, and in the afternoon the Alumni met and read papers on the general condition of the nation, educational and physical. The other paper, on the spiritual condition, was left until next morning. After this meeting came Alumni supper and next morning the business meeting. It was a very interesting occasion. What shall we do without Mr. and Mrs. Shedd, for who but they could carry through in all its details arrangements for such large assemblies ?

A Northfield in Persia.

The first of August there is to be a Pastors' Institute at †Goormahonna, to be held eleven days. The gentlemen will take turns about staying there. They are to discuss various subjects bearing upon the life and work of a pastor: the pastor in the study, at home, in business, in the families of the congregation, in the pulpit, in the closet, in the Sunday-school, in benevolence, etc. Then Mr. McDowell is to give a series of Bible-readings, one every day, on "The Bible : how to use it." It certainly must be improving to all who attend.

Miss Emma Roberts, who joined Miss Van Duzee at Haft Dewan, on Salmas Plain, a year ago, wrote July 5th, 1888 :—

Time has passed so quickly that I am sometimes surprised to find that I have been in Persia through one school year. We closed last week with thirty girls, but have had fifty or more. They have not yet learned what regularity means, but are improving in that respect. We have had ten boarders nearly all the time since Christmas. It seems to me that, for so young a school, we have done very well as far as numbers go ; and in many of the girls I can see such an improvement in manners, that it is very encouraging. It is as hard work for them as for the small girls in America to have to sit still and not talk. One girl in particular is quite irrepressible. During the sewing hour I let them move their seats to get better light, and she is constantly coming to me ; she really does not talk to anyone else. "Khanum, Kohar will sit in the window." "Khanum, Anna doesn't sew well. She ought to rip it out." "Khanum, little Miriam will keep talking." When I get tired of it and say : "Very well, Gona, what are you doing ?" she looks up with an innocent smile and says : "Oh, yes Khanum ! but then you know I am talking to you."

I have had four classes in school and the closing exercises, so I have had a good opportunity to practice what I know of Armenian. Fortunately for me, none of the servants understand English.

A Polyglot Country.

Shall I ever get accustomed to the many languages of this country ? Every one speaks two as a matter of course, and from that on to five or six, or more. Some days ago a peddler came in and I was looking over his things, talking all the while to Miss Van Duzee. She went out of the room and the man asked me if I spoke Armenian. "O," I said, "a little. I will try." "Well, then, do you speak Turkish ?" "No." "Nor Syrian ?"

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* Son of Pastor Ashana and Sara, one of Miss Fiske's first pupils.

† Village on the shore of Lake Oroomiah ; a sort of summer retreat for bathing.

"No." "Nor Persian?" "No." "Nor Russian?" "No." "Well," he said, in a despairing tone, "what on earth do you speak?"

I have been delighted with the wild flowers about here. Tulips, poppies, larkspur and bachelor's buttons all grow wild and in the greatest profusion. We also have quantities of roses and much fruit.

Although I have been here so long, many things still strike me as very odd. It seemed absurd, in the winter, to see people wrap up with all sorts of things around their heads and go barefooted or with only thin slip-shod shoes, and it still seems very odd to see women begin at the toe to knit a stocking.

The prospect of the school being large next winter is very good, though no doubt it will be much as this year, very irregular, for the priests have periodical attacks of reading anathemas on all who come to us, but it does not seem to affect them for more than a week at a time. In Sunday-school we have an average of forty, and often there are so many we can hardly manage them. I have the very small girls and enjoy them very much, and they are so delighted when I am able to talk so that they can understand.

Miss C. O. Van Duzee, after long and lonely waiting for a companion, wrote, in the spring, of her thankfulness for Miss Roberts' coming:—

We have only disagreed in one thing all winter, and that is—she wants the curtains to hang down, as is now the fashion, and I want them looped back, as *was* the fashion. So we let them hang, and when I sit down by a window I just put them back, so you see we are not likely to separate on that.

Four of the boarders started to keep the great fast. They are so particular that they didn't want their tea-cups mixed with the others in re-filling, as they couldn't tell their own, and the others were eating cheese! One of the girls brought her own pot to cook her beans in, as the school pots would be greasy. We do not cook extra food for them, but they can eat bread, nuts, raisins, molasses or pickles when these are on the table. Of course we are trying to teach them that the Lord looks on the heart, not on the food, but it is hard for them to break the fast; they look upon it as a great sin.

Five or six women and as many girls are generally present at the women's meeting. Often women come to me to whom I can read, but I was not out much for Bible work last winter. About the first of February I started a class for boys over fourteen; at first two came, then five, nine, thirteen; last night there were thirty-four. I have given them, first, an oral astronomy lesson; then we have a little singing (alas, for the harmony!), a chapter or two from the Bible, and close with prayer. I have hard work to keep them still. They are really learning some astronomy, and we are making friends.

Invited to Harems.

Mrs. Van Hook, writing from Tabriz, June 23d, 1888, says:—

I think you have already been apprised of the invitations I have had to teach in the harems of some influential Persians. On account of ill-health and the pressure of work already in hand, I have been unable to do more than hold these propositions in reserve for the future, but we ought to have a sufficient force of workers to embrace such opportunities when offered. If there were some one else to undertake this work, I would prefer myself to remain in the school, which is a tree of my own planting and to whose nurture I have given the best years and strength of my life.

Our public examinations this year were highly satisfactory. Two of the consuls and the wife of the English consul; Canon McLain, of the Anglican Mission; Gen. Wagner, commander-in-chief of the Shah's army, and the Europeans were present, for the first time that any of them ever attended. They all expressed surprise at the high grade of work, the accomplishments and bearing of the pupils and the efficiency of our head teacher, who has improved so much since coming to us that some of the Armenians insisted he could not have done the teaching which it was evident somebody had done. Others asserted that needlework which we had on exhibition could not have been done by the girls but we had imported it, and were trying to palm it off as their work, especially a set of lace which was a beautiful piece of work and done entirely by one of the girls. My approval of the girls, however, does not lie in their scholarship or accomplishments, but in the lovely Christian characters they are developing, and especially the love and devotion with which the older ones have assumed responsibility the past year, and the habitual good-nature and docility of the little ones. It would be a great calamity to have our force so reduced as to be obliged to close the school.

Miss Annie Montgomery, writing from Hamadan in May, tells of the voluntary return of that Sarah mentioned in a letter in the August Woman's Work, and remarks of it:—

How God cares for His children by letting them have their own way, sometimes!

Sabbath morning the church was packed early. The Armenians, I am sorry to say, do not love the coming of the Moslems; they are afraid of them, so they, too, gathered early, and sent two of their number to ask the pastor not to preach in Persian and not to have any music, and so discourage

their coming. He positively refused both. An old elder met us on our way to church and warned us of the danger of going. We simply said: "Our work is there," and went on. Only four of our men ventured into the church, and yet we had the most orderly crowd we have had yet. The pastor preached a very good sermon, and we did laugh at our teachers for being such cowards.

Friday evening meetings continue crowded with Moslem women, but we have arranged so that we have much more comfort in them. We place the organ in a room off the large one and the Armenian women come in there; then the Moslem women crowd up near the door, leaving a space in the rear for the late comers. Friday was the first experince we had of their thieving propensities. When I rose to say good-by to them, I found all the pretty cards that had been tacked up on that side of the room had been torn off and taken. We try never to leave anything around that will tempt them, but I never thought of their taking things that were fastened. The Armenians think this is an evidence that they were right, and that the Moslems only come to steal, but we told them that this is all the more reason why we should give them the Gospel.

We have been having such numbers of visitors, one day thirty, another thirty-five, and now that I know their tongue, they all hear the truth. We had the Rabbi's wife and daughters and friends here one afternoon, but she changed her garments first, lest the people should stone her for coming. The Moslem Mollahs are beginning to make trouble for those who send their children to school, so we allowed the three Moslem children to go home. They knew the Way of Life, and by doing all we can to keep their friends from trouble, we keep their friendship and others will be willing to send to us. The teacher said to one of them: "Are you not afraid to go home now?" and she answered: "No, if they kill me, I shall be safe with Jesus." Sabbath morning they surprised us by coming to service, and Friday one came to the prayer-meeting. They had been taken before the Mollah, who asked what they had been learning here and the older one read John xv. for him. He told the mother not to let them come, and she said she was poor and could do nothing for them, and he advised her to let them beg in the streets. Then they were taken before the Governor and the mother threatened with death if she sent them to us. The old man was astonished by her proposal that *he* should take care of them. She said: "I am poor and have nothing for them to eat; there, they are clothed and fed, so if you command me to take them away, I will bring them to you." The reply was: "If you want them to go to hell you can send them where you like." His zeal evidently did not touch his pocket!

We had a sweet scrap of encouragement this week. A young man who has been reading Persian with us, we have had come in to prayers, and a few mornings ago he asked: "May I pray?" Oh, how glad we were to hear that prayer in the name of Jesus. It was one of the blessed crumbs of comfort the Master gives us.

Last Sabbath a number of Moslem women followed us home and we told them if they would come in for prayer they might come, but we did not receive visitors on that day. So they came in and I read John ix., and sang, and had prayer and a good talk with them. We have made thirty-six visits this week. It is a pouring rain to-day, and a great blessing it is. The famine is not near us. It must be in the mountain districts.

CHINA.

A cheering word, bearing date July 7th, comes from MRS. HAPPER, of CANTON, whose dangerous illness caused much anxiety on both sides of the sea:—

It seems a long, long time since last year when I was with you all and joined you in the Annual Meetings. I am quite well, now, after my long illness, but have not commenced any teaching or mission work. We are all settled in a new home on the island, called Shameen, where it is quiet and surrounded by trees. Dr. Happer has quite a walk over to the College, but comes home to dinner at noon. He is very well, for which I feel very thankful. I am trying to take care of my health which has been so mercifully restored to me, as I believe, in answer to the many prayers offered up for me. I desire to thank all my friends for their interest in me, and ask them to pray that I may wholly be consecrated to the work of my dear Saviour.

I made many promises of letters to societies and bands which I have not been able yet to fulfill. I hope to keep my promise, however.

FIRST SCHOOLS IN KWONG SAI.

MRS. FULTON wrote from CANTON in June:—

Mr. Fulton has just returned from a two months' trip which was encouraging in every way. He succeeded in establishing two schools in Kwong Sai; visited many villages and cities, preaching to thousands of people, selling thousands of tracts and gospels. He met with no opposition, even receiving kindly attentions from many literary men and the gentry, the class which is always most determined in its opposition. One of these men went a distance of some miles to visit Mr. Fulton, saying he would like to see him in August with reference to renting property to him. Even should we be obliged to remain some years in Canton while Mr. Fulton spends several months each year in work in Kwong Sai, we shall feel

repaid for patient waiting if at last we are permitted to settle there.

Mr. Fulton left two Chinese assistants to superintend the schools and carry on the preaching till his next trip. We have never felt other than confident of our final establishment there. It was a great victory gained to be able to open schools with our Christian books.

Dr. Mary Fulton is very busy with her dispensaries. She has been successful in inducing many patients to attend church; a number are apparently interested in the welfare of their souls, one woman expressing desire to enter the Church. Many affirm that they have given up worshiping idols, even saying they are not afraid of persecution. Not less than 75 women hear the gospel every dispensary day at the 3d church dispensary.

As I looked at the Christian women, so neatly dressed and sitting so reverently listening, and then saw the coarse heathen woman with both bare limbs clasped by her arms, feet on the seat and chin on her knees, I thought, outwardly at least, Christianity has wrought wonders for these women. MARY H. FULTON, M.D.

ANSWERED PRAYER.

MRS. LEAMAN wrote from NANKING to the ladies of two churches who "have held a union prayer-meeting in a Pennsylvania town, for twelve years":—

You prayed in your meeting for a teacher for my school, and have I told you that I have another far better in every way? She is a strong young girl of seventeen years but very mature for that age. She is much better educated, has a finer mind, and can manage the girls so well. She has no favorites; the best girl is the one who wins her praise. She can lead the singing and plays quite well on the organ. She has also *large* feet and that helps me to break up this wicked old custom of bound feet. * * * * *

I must tell you how well I am. I have lately had better health than for nearly two years. The improvement dates back to the month of special prayer for China. I was growing better, but at that time I grew rapidly to perfect health and since then seem perfectly strong and well. All praise to Him who hears the prayers of His people! * * * * * * * *

I am to have helpers, and I want to ask your Friday meeting to pray that God will send me His own chosen ones. I did not say to the ladies *what* I wanted—whether older or younger assistants. I wanted them to be guided only by the great Master Himself, and will you not pray to this end? I will take any who come *as from the Lord*, because I have left it all to Him and know that He makes no mistakes.

JAPAN.

All who have shares in the new expenditures for the Bancho School, this year, please appropiate this letter from MISS MILLIKEN, written in TOKYO, June 26th, 1888:—

We are full of gratitude to Him from whom cometh every good and perfect gift. He had seemed plainly to call us on to make the large requests we did; we could not be faithful and be silent, and now He has sent the answer and we can only give Him praise. We are just as thankful as can be, too, to you, good friends at home who have undertaken to send us the round $8000 which is to do so much for us. We are not unmindful of what that means for you. I suppose the best way to thank you will be to try our very best to make the school such as you would like to have it.

By what seems almost a miracle, that splendid lot, the first and only one which seemed just to meet our needs, is still in the market. It must have been saved for us. You can imagine how glad we shall all be, but especially Mrs. True upon whom burdens come heaviest, to plan for something permanent, instead of twisting and turning and contriving to meet the wants of one year, knowing that all our plans must be revised and made over again by the next session.

You must wonder, even oftener than we upon the field, why God did not give this great work to angels, to whom thousands of miles of land and water would not present the difficulties they do to us, and who would certainly accomplish their high purposes without the intervention of financial means. But the command "Go ye," with all its privileges and responsibilities, evidently means *us*.

MRS. S. C. PEOPLES wrote from LAKAWN, in the Laos, May 18th, 1888:—

Here in the midst of souls whose thought is sin continually, we feel the full force of "dead in trespasses and sins," and the cry "thy kingdom come" is often on our lips.

On a narrow lot separating this place from the dispensary lot, lives a family who make idols to sell; lately the father died, and last week the oldest daughter, tired of her wretched life, took opium to end it. Dr. Peoples succeeded in saving her, winning the sincere gratitute of the poor mother, who told Doctor she did not know why the evil spirits afflicted her so. Think how terrible it must be to feel that all misfortune or error is the work of malicious spirits!

It is quite lately we have learned that Mr. Wilson expects his niece, Miss Fleeson, to come with him to Lakawn: this is most joyful news to us. Dr. Peoples has been putting up a pretty teak wood dispensary building on the lot just opposite this place: so far it has not cost any mission money.

Home Department.

THE MONTHLY MEETING — October.

Scripture Text, Acts ii, 11.—We do hear them speak in our tongues the wonderful works of God.
Scripture Reading, Acts ii, 1–11.
General Topic.—Missionary Work in Persia.

"Of all the foreign kingdoms mentioned in the sacred records in connection with God's chosen people, Persia alone retains an independent existence; Persia, the one kingdom of which it is recorded that she aided and protected the chosen people."

The various languages employed in the Persian Missions. The ancient faith of Persia. Only adherents of that faith now. Remnants of Christian sects found in Persia.

Religion of the ruling race. To which sect of Mohammedans do the Persians belong? Main points of difference between Sunnees and Sheahs. The Sheah sect of the Twelve Imams; of the Babees; the Ali-Allahees; the Sufees. The doctrine of the Mahdi. Ceremonies of the month Moharrem. The law of Islam as regards apostasy. (Refer to Ch. xix of Mr. Bassett's book, *The Land of the Imams*. Also, to *Historical Sketches*, and to article "Islam in Persia," *W. W.*, Oct., '87.)

Weak points of Mohammedanism in Persia. Encouragements to work among Moslems there. (Read "Work among Moslem Women," *W. W.*, Feb., '88, and "The Mohammedan Outlook," *The Church*, Oct., '87.)

The Church Missionary Society in Persia. The English Ritualistic Mission.

The Mountain Department. Medical Work. (Consult last *Ann. Report of B. F. M.* and *The Church*, Oct., '87, and May, '88, p. 507.)

Remember the Girls' Boarding Schools and Missionaries in Charge; the Village Schools and teachers.

Account of an Institute held at Tabriz. Report of Girls' School at Oroomiah, written by Hoshebo. (*The Church*, Nov., '87.))

"Another Layah," and Letters. (*The Church*, Dec., '87.)

New Year's Calls in Tabriz. (*W. W.*, Jan., '88.)

A Mohammedan Poetess. (*W. W.*, May, '88.)

Missionary journey of Mr. and Mrs. Hawkes. (*The Church*, Sept., '87.)

Letters from the Misses Montgomery, (*W. W.*, Aug., '88); from Hamadan, (*The Church*, Jan., '88); from Mr. Mechlin, (March. '88.)

"Kooli and Ali." "Persecution in Persia." "Spiritual Convention in Oroomiah." Miss Schenck's Report. (*The Church*, April, '88, pp. 316, 395, 398, 400.)

Miss Jewett's account of a missionary tour. (*The Church*, May, '88.) The Gospel among Mussulmans. Work among the Jews. (*The Church*, June, '88.)

The Story of our Diplomatic Relations with Persia. (*The Church*, Aug., 88, p. 108. *W. W.*, July, '87, p. 189.)

E. M. R.

OPENED UNDERSTANDINGS.

Are there understandings which yet need to be opened as to the duty attendant upon our knowledge of Christ's death and resurrection? How can we be so "slow of heart" to accept the teachings, on this point, of the Divine Master himself? He came back from the grave and patiently taught the disciples lessons which they should have learned before, that it "behoved Christ to suffer and to rise from the dead, and that repentance and remission of sins should be preached in His name among all nations." Their tenacious memories held this truth ever after, and while life lasted they ceased not to proclaim Jesus Chris. and Him crucified. Is Proclamation still the watchword of the Church of the Living God? Christ has not come again from the dead to recall that order given more than eighteen hundred years ago. It is as imperative and binding on every true disciple now, as then. But how few, comparatively, have their understandings open to perceive this? We are satisfied with Acceptance, with taking Christ for our own Saviour, and there we seem to feel that duty rests. We reach out feebly after our children, perhaps, or to those bound to us by some special tie, but as for the great world of the unsaved, for whom Christ came to die and bade us tell them so, we look at them

askance and try to invent excuses which shall satisfy conscience for leaving them in utter ignorance of the way of salvation. Is this wise? Is it safe? Is it right? Let us brush up our dulled intellects and look at this matter rationally. What does God require? Study this question in the light of His word. Search and look. Pray God to open your understandings that you may understand His word; and if you ask in faith and "with full purpose of and endeavor after new obedience," you will not find anything obscure or perplexing in that simple and oft-repeated command, "Go ye, therefore, and teach all nations to observe all things whatsoever I have commanded you." How explicit, how far-reaching, how imperative is this! What a wise condensation, what a summing up of every disciple's duty! There is no limitation here. It is self-evident that twelve men could not go everywhere and preach the gospel to every creature. The apostles are dead, but the command lives. We who have believed on Christ through their word are bound to pass on the good news of salvation to the ends of the earth. If we have been dull and negligent as to this duty in the past, let us make compensation by renewed diligence in the future. "The night is far spent: the day is at hand." Let us hasten to usher in its dawn. Surely understandings opened by the Spirit will perceive that there can be no true discipleship where there is not honest and earnest endeavor after a world-wide proclamation of the truth.

"O, Almighty God, grant unto thy people that they may love the things which Thou commandest and desire that which Thou dost promise," that so from the rising of the sun, unto the going down of the same, all nations may call Thee blessed.

J. A. D.

AUNT JANE'S INSPIRATION.

"Do you want to know how we started our Missionary Society?"

"Why, yes, to be sure, I have often wondered how it was brought about. Do begin, you always were a prime hand to tell a story, Jane," and Aunt Betsey, a visitor from the far West, drew her chair a little nearer, that the ears somewhat dull of hearing might not lose a word.

"Five years ago our minister's wife went to New York City, to visit one of her sisters there, and as she took her children and the parsonage was undergoing repairs, she spent several weeks. This gave her time for visiting many places of interest, of hearing some of the best preachers, and attending several missionary meetings. Her sister was heartily engaged in this work and she took her everywhere, not only to public meetings, but to the Mission Rooms, where she met ladies prominent in local and general work, and heard them talk and pray and plan, until her soul took fire and, as she said, she could hardly wait to get home to begin some effort here.

"She was well supplied with magazines and papers and leaflets on the subject, and with a mind full of information and a heart full of love and zeal, it seemed to her, *then*, a very easy thing to rouse interest among the ladies of her church; but, too soon, the unwelcome truth was forced upon her, that it was a dispiriting, uphill work.

"She came to me first with her hopes and plans, for, you know, we have always been intimate and in harmony on all points. I was delighted to aid in the undertaking, for *my* interest in missions dates back to my childhood, when at the close of one of good old Dr. Scudder's 'talks about the heathen,' to the children of our church, he put his hand on my head, in passing, and said in gentle tones: 'And is this one of the little workers for Jesus?'

"I think I have never recovered from the touch of that hand, for whenever the cause of missions has been presented, its tender pressure has reached my heart and opened my purse. Why I have never done more for my Master, I am sure I cannot tell, unless 'the cares of this world and the deceitfulness of riches have choked the good seed and made it unfruitful.'

"Well, as I was saying, I gladly gave a helping hand to our pastor's wife. We talked

over the best way of organizing a society, prayed over it a good deal, and at last decided that an earnest invitation from the pulpit, to all the ladies, to meet at the parsonage on Tuesday afternoon for the purpose of forming a 'Woman's Foreign Missionary Society,' would be sufficient to bring all out.

"Tuesday afternoon proved very stormy, and only one came besides myself, but we were not discouraged. We held a little prayer-meeting and agreed, we three, to see as many as possible during the week, present the subject before them, and have another meeting called for next week.

"If it had not been so pitiable it would have been laughable to hear the excuses made for non-attendance. One did not believe in foreign missions—all that she had to spare must go to the poor and needy around her—in fact, several made this excuse. Another hadn't time to spend in this way; another did not believe in *women* taking hold of this work, anyway—they had enough to do in properly caring for their families—and so on. A few gave us the heart of sympathy and the hand of support and promised to come next week.

"But, oh! how the best laid plans will fail, sometimes—the next Tuesday was no more of a success than the first. Two of the ladies who had promised to come were detained by sickness, two more by unexpected company, one or two more forgot it entirely, and so the same three met as before. I shall have to confess to you that we were a little discouraged, and it was something more than that, too—we were grieved; but we looked the situation fairly in the face and felt we could not give up.

"We fell upon our knees and told Jesus all about it, what we wanted to do for Him, what we had planned to do, how we were thwarted on every side and left the whole matter with Him. When we rose, Mrs. Stanley (our pastor's wife) was bathed in tears. 'Never fear,' said I, 'while you were praying, the Lord (I know it was He) put an idea into my mind, which, with His help, I mean to carry out; don't ask me any questions, only be sure and study your magazines and papers faithfully, glean all the thrilling facts, recall the pleasing incidents of your visit, and come to my house next week Thursday afternoon.'

"Well, you better believe I had my hands full, and my heart too, until that time. I determined to invite all these ladies to take tea with me, to ask them to come early and bring their work, and not breathe a word about missionary matters any more than if we had not thought of a society—all the same, I meant to have one formed that afternoon, the Lord helping.

"Thursday morning dawned fair and sweet, no clouds in the sky, everything propitious, even to the light, snowy biscuit and the delicate cake. My guests came in serene good humor, not one forgot it, and one lady brought with her an unexpected visitor who received a warm welcome.

"After the bulletin of weather and health had been fully discussed; the trials and triumphs of housekeepers considered, especially by the younger matrons; the strangers in church, last Sunday, and a prospective wedding or two commented on; I seized an auspicious moment, when there was a slight break in the conversation, and said: 'Oh! Mrs. Stanley, will you tell the ladies some of those interesting incidents in your visit to New York which you told me, the other day?'

"Whereupon, she, *en rapport* with me, commenced. Really, it seemed to me she was inspired. Such tender and touching incidents I never heard from her before, or, indeed, from any one; then, without seeming effort, she glided gracefully and graphically into an account of the missionary meetings she attended, the earnest Christian workers at home and abroad; of the vast mission-field white for the harvest; the position of women, our sisters, in these countries; the poor Hindu widows, their loss of all that is beautiful and sweet and hopeful in life; then, of the women in China, so many of whom by inexorable custom must endure the torture of bound feet; the lives of Siamese and Mexican women borne down with heavy burdens of toil and suffering; the utter cheerlessness in life of the greater part of women in unchristianized countries—

all this, and more, she told in glowing words. Then, to verify a fact or emphasize a statement, she would whip out a little leaflet or a magazine from her bag and read awhile.

"I glanced around the group (you must remember these things were not as familiar to us then, as now); all were eagerly listening, from some eyes tears were falling and their sewing and knitting seemingly forgotten.

"When Mrs. Stanley spoke of the need of Christian teachers, both men and women, and of funds for their support, I said: 'Pardon the interruption, please, but when would there be so convenient a time to organize our Missionary Society as this very afternoon?' All, with united assent, entered into the plan, and almost before we knew it, a meeting was called to order, officers elected, committees appointed for drafting a constitution and by-laws. We were just discussing informally what should be our first work, when the gentlemen were announced.

"Our pastor was so delighted with the success of our undertaking (for I think he had a little inkling of it) he turned immediately to those who came in with him and said: 'Our Bibles tell us to 'help those women who labor with us in the gospel,' and I think this is just the time to begin.' So he handed to our Treasurer five dollars; two others did the same, and in the course of the evening we had twenty-five dollars contributed.

"This was the beginning, and from that day to this there has been no real backward movement. We have had discouragements, but on the whole it has been an upward, onward progress. We have taken the magazines from the first, and what is more, have read them, too, and all the missionary literature we could get hold of; and words cannot tell you what an uplifting it has been to our people in intelligence and in systematic benevolence."

"Well, I declare," said Aunt Betsey, "if you are a good talker, I think I am a good listener, for I haven't opened my mouth since you began, and I mean to be a good practicer, too. As soon as I get home I will see what can be done there to rouse an interest in missionary work; but then, (with a sigh) I never was cute like you. I haven't what they call in these days, *tact*."

"But," says Aunt Jane, "you can *pray*, and after all, if you only trace back far enough, you will find that prayer was what started our missionary society." *Mrs. S. B. Cole.*

"GIVING ALL DILIGENCE."

The crisp, autumn days are upon us when, after the summer's rest, we are ready for energetic work, or, at least, should be ready. Perhaps there is still a lingering love of ease, an indisposition to be "up and doing" in benevolent activities. Cotton Mather says that "the most concealed and yet the most violent of all our passions is usually that of idleness, that it holds in adamantine chains all our other inclinations, however impetuous." If so, it is an enemy to be fought and conquered. Let us rebel against being enslaved by it. An active worker in one of our missionary societies, with whom vacation does not mean cessation from her labors of love, and who "can forgive incompetency, but cannot tolerate laziness," begs for suggestions for those who think they can do so little personally in a society. Much that is helpful might be derived from the record of one young woman's experience as given in the missionary column of *The Interior*, of August 16th, which proves that "where there's a will, there's a way." There is something extremely suggestive, too, in an envelope just seen for the first time, which bears on it a lady's adddress underneath which is printed:

"THE WOMAN'S F. M. SOCIETY OF THE
——— CHURCH,
Completed its 17th year March 1.

RECEIPTS FOR THE YEAR, $1655.

DISBURSEMENTS.

Support of Girl's School in Tabriz, .	$550
Support of Kindergarten in Tabriz, .	200
Five Village Schools in Persia, . .	80
Bible-reader in Ambala, India, . . .	50
Scholarship in School at Lodiana, .	30
Scholarship in School at Allahabad, .	30
Scholarship in School at Chefoo, China,	40
Medical Missionary in Korea, . . .	600

"These objects are permanently assumed. The Society cordially invites your aid by attendance at the meetings held the first Monday in the month, at 2.30 P. M., in the church parlor, and by your offerings which may be enclosed in these envelopes and placed upon the collection plates or dropped into the boxes at the church door."

How suggestive is all this—how much condensed information it contains! No lady in the congregation can plead ignorance as to the work. Twelve small envelopes, with the name of each month, such as can be secured free at all headquarters, are placed within the larger one. The following out of a plan like this can well be recommended to all our societies, even those whose contributions are comparatively small. The expense of printing would be slight. The returns would surely justify it.

How wise in their generation, how skillful and energetic are the children of this world! Obstacles but spur their ambition to overcome them. Is there oil hundreds of miles away and would it be advantageous to bring it to a city which has none? It must be done. "What! dig trenches and lay pipes under the earth and through rocks from such a distance," says the slothful man, "impossible, absurd," and while he slumbers "the hand of the diligent maketh rich," and oil out of the flinty rock is quietly flowing from far-off Ohio and filling thousand-gallon tanks in Chicago, where in lubrication, illumination, navigation it has an important mission to perform.

Perseverance, industry, determination—how much they can accomplish! The Lord of the vineyard calls to his people: "Why stand ye here all day idle?" Every moment which we suffer to go to waste will be reckoned by Him who gives us the moments to use in His service, and who will most surely call us to account for the manner in which we spend them. "Go to the ant, thou sluggard: consider her ways, and be wise." *A.*

SUGGESTION CORNER.

Is not this President of one of our Boards right? Are not our societies more than æsthetic clubs?—(though we *do* mean to have good cuts).

"Do you know that I was so in love with that Osaka building, so thankful that a long cherished sentiment was actually embodied in that school, that I actually forgot that the picture was 'horrible' at all! My joy and thankfulness so took possession of me as to shut out criticism. What if it did come leaning toward me a little? So it ought. I felt as if I could take the building and everyone in it in my arms! I'm not æsthetic, you will say. Well, isn't there something even higher and better than taste—a sentiment which makes us exult in a complete work, even if its 'counterfeit presentment' is not all that we could desire?"

Some noble enthusiasm outside the treadmill of daily life is a wonderful preserver and restorer of health. The tyranny of a divine idea uplifts and redeems the most humdrum existence, gives it a vital force and a value hitherto unknown. To believe tremendously in some tremendous thing raises us to such a height that the little trials and annoyances, from which there is no escape, are powerless to disturb our calm serenity. To lose our own personality in some grand idea, no matter what, is to find life that is truly worth living. It means well-being and perpetual courage and the cheerful faith that something is really worth while. "Then shall thy light break forth as the morning and thy health spring forth speedily."

—Louise Fiske Bryson, M. D.,
in *Christian Union.*

The happy thought of an earnest Sabbath-school teacher, who gave *Children's Work* to each of her six boys as a Christmas present last year, has worked so well that I send the "suggestion" to other teachers. Coming *monthly* is so much better than a card for one day. *R.*

Correspondence with Missionaries, Mrs. C. N. Thorpe, Mrs. C. E. Morris, Miss S. W. DuBois.
Concerning special objects, Miss M. D. Purves; with Presbyterial Societies, Mrs. D. R. Posey; with Auxiliary Societies, Miss L. W. Jordan; with Young Peoples' and Children's Bands, Miss F. U. Nelson.
Candidates will address Mrs. S. C. Perkins.
Treasurer, Mrs. Julia M. Fishburn.
Send all letters to 1334 Chestnut St., Phila.
Directors' meeting first Tuesday of the month. and prayer-meeting third Tuesday, at 12 M., in the Assembly Room. Visitors welcome.

October finds us missionary women at home again, ready for work and pressed with calls of so many kinds that some are likely to be neglected. With the house-cleaning, dress-making and getting the children started in school, will come, just as promptly and rightfully, the auxiliary meeting and collection day. If the temptation to put these off till November comes to any of us, let us bear it in mind that our year for church work in cities is but nine months long at best, and the first step counts as well as costs. Too precious is this golden October for us to lose one of the opportunities it offers for bringing up our missionary knowledge to date, or for falling into line and "keeping rank" with those who intend to bear the burdens and gain the rewards of the year.

Build Ye

is the title of the new leaflet promised last month, which is now ready for free distribution. Where to build, on what broad foundations, and to what height, is plainly set forth in this message from our Special Object Secretary. It will be sent to all presbyterial societies accompanied by a letter from our Presbyterial Secretary—her annual letter,—for which these regimental officers look with confident expectation.

Our Treasurer desires once more to call the attention of all Treasurers, great and small, to the oft-repeated request that money be paid in as early in the season as possible. Last year (ending in April, 1888) more than one-third of the whole year's receipts came in during the last three weeks. It is hardly to be supposed that all this money had been collected immediately before that time, and it is fair to presume that a good deal of it had been lying ready in somebody's hands for weeks, perhaps months, before it reached the treasury at 1334 Chestnut Street. We earnestly urge the officers of Auxiliaries and Bands to look into this matter and see that their money is forwarded promptly to the Presbyterial Treasurer. Experience has proved in some of our auxiliaries, that it is just as easy to collect money in October as in March. Let us all try to begin work early this fall and see if we cannot have at least half the year's receipts in the Treasury by January 1, 1889.

A new and revised edition of the *Persia Question Book* has just been issued in time for the October meetings. Price, 5 cents.

Mrs. Douglass' *Historical Sketch* presented at the Woman's Meeting in connection with the General Assembly in Philadelphia, has been published in leaflet form, and is for sale by the Society, Price, 15 cents. Those who heard it pronounced it a masterpiece, not only statistical and useful for reference, but thrilling as a romance. It is the wondrous tale of woman's world-wide missionary labor and success. Who will not wish to read it?

The true name of one of our leaflets is, *How to Awaken in our Auxiliary Societies a Deeper Interest in Missions.* A "Super interest in Missions," as printed in August Woman's Work, would be impossible, and we never expect impossibilities from our auxiliaries.

Brief Mention only can be made here of the coming and going of our missionaries, though that means so much to us and to them. Mrs. John Newton sails October 1st for India, with Mrs. Ewing, whose leave of absence is quickly over. Mrs. George Seeley and Miss E. J. Seeley have returned from India, and Mrs. J. L. Potter from Persia. Miss Alexander of Tokyo, Japan, after many delays, the last being a tedious quarantine at San Francisco, has reached home for a season of rest. She and Miss Seeley in particular declare themselves "not worn out," but in excellent recruiting condition; quite ready to rest now, and enthusiastic about returning in due time.

Miss Van Eman having been stationed at Bangkok, the Boys' School at Petchaburi is temporarily under the care of Dr. J. B. Thompson. This, in addition to his medical work, is too great a strain on Dr. Thompson, and it is hoped that some one will soon be sent to relieve him.

New Auxiliaries.

Redstone Presbytery, Sewickley Ch., West Newton, Pa.
Steubenville Presbytery, New Cumberland, O.

New Bands.

Ohio, Bacon Ridge.
" Ripley, King's Gardeners.
Penna., Grove City, Always Ready.
" Mt. Pleasant, Young People's Circle.
" " Reunion Ch., Lowrie.

ROOM 48, MCCORMICK BLOCK, S. E. COR. RANDOLPH AND DEARBORN STS., CHICAGO, ILL.

Correspondence with missionaries in Africa and Syria, Miss ANNIE GILES; Persia, Mrs. N. B. JUDD; Mexico, S. America and Siam, Mrs. A. D. WHEELER; India, and among the North American Indians, Miss M. P. HALSEY; China and Japan, Mrs. L. V. ANGLE.

Correspondence concerning special objects, Mrs. N. W. CAMPBELL.

Correspondence with Auxiliaries and concerning organization, Mrs. Geo. H. LAFLIN and Mrs. N. D. PRATT. Concerning missionary visits, Mrs. GEO. BANCROFT.

Correspondence concerning candidates, Mrs. H. T. HELM.

Remittances of money to Mrs. C. B. FARWELL, Treasurer.

Meetings every Friday at 10 A. M. All persons interested in mission work are cordially invited.

THE "Building Fund," for this year mentioned in the September number of WOMAN'S WORK FOR WOMAN, has at length assumed more definite proportions, and we are ready now to answer all questions, as well as to give out the work. The Board of the Northwest earnestly desires that this money may come from entirely new sources. All money raised by societies is pledged to specific work, and none of that can be taken without serious injury to a school, a missionary, a kindergarten, a native helper, or some work already progressing successfully. Money heretofore paid into the general fund is supporting some of the above mentioned interests and cannot be withdrawn. Is there not still latent treasure which will supply the $8,000 or $10,000 needed this year, now, to repair our old buildings or build new ones?

We *must*, and Michigan promises that we *shall*, raise $1,204 for our share towards a new building for the Girls' School at Oroomiah, Persia. The old one is low, damp, and unhealthy, and teachers as well as pupils must have health sacredly guarded. For the building at Bancho, Japan, where the school has grown so fast that pupils cannot be crowded in, we must raise $2,050 to obtain larger quarters. They demand a seating capacity for 300 pupils, and all should be ready for occupation before winter.

In Africa, at Kangwe Hill, we must have a house for Mr. and Mrs. Good and they only ask from us $256. Some one will give that and ask God to bless his "mite." We must raise several hundred more this year for the hospital at Teheran, and, lastly, the buildings occupied by our school at Monterey, Mexico, are in miserable condition and must be given up at any rate. They have found buildings suitable at Saltillo, already built, which will save the long delay of building. This building can be purchased for $5,000. The change should be made at once and we pray that this may meet the eye of some person or persons who have $5,000 ready to invest in Mexico. The security offered is no less than our Lord himself, and the interest, the salvation of souls. Where can you do better?

We shall be open to questions for five months on this subject at 48 McCormick Block, Chicago, and hope to hear from synods, presbyteries, churches and individuals.

As we noticed in our May number all names of new subscribers for *The Interior*, sent through Room 48, McCormick Block, through the generosity of the editor, adds one dollar to the Foreign Mission treasury. Send through us, and ask your friends to follow your example.

FOR leaflets, missionary annals and calendars published by this Board, also for free mite boxes and envelopes furnished to our auxiliaries, societies in the Northwest will please address, The Woman's Board of Missions, Room 48, McCormick Block, Chicago.

WE have been entertained and instructed at Room 48, on Friday mornings during the past month by visits from several of our missionaries. Miss Downs and Miss Given have given very interesting accounts of their work in the zenanas and village schools at Lodiana, India. Mrs. Gault, of West Africa, told of teachers sent there by the French Evangelical Society. The people are very happy to have schools reopened, also saying that the health of the missionaries is improved. Mrs. W. E. Knox, at two Friday meetings, told us of her visit to Japan and China, of the vast numbers of people who are not reached and the constant danger to life and property to which missionaries are exposed. Dr. Happer's daughter, Verdie, with her husband, also came by way of the Sandwich Islands, where she had visited her sister, Mrs. Damon.

NEW LEAFLETS.

"Loyalty;" "Woman's Work in the Church: A Bible Reading;" "How to awaken in our Auxiliary Societies a Deeper Interest in Missions," Price, each, 2 cts., or 15 cts. per doz.

Any persons wishing a copy of our last Annual Report or of old reports back to the 8th, can obtain them by sending 4 cts. postage either to Room 48, or to Pres. Secretaries.

NEW AUXILIARIES.

Iowa City Presbytery, Winfield, Young Ladies' Society.
Mankato Presbytery, Redwood Falls, Little Heralds.
Nebraska City Presbytery, Bennett.
Niobrara Presbytery, Stuart.
Pembina Presbytery, Tynn, Bethel Church.
Winnebago Presbytery, Merrill, Y. L. Bd., The Gleaners.

The regular prayer-meeting will be held the first Wednesday of every month, at 10.30 A. M., lasting an hour. Visitors cordially welcomed.

Each other Wednesday there will be a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

All interested invited to attend.

No meetings held during July, August and September.

For special department of each Secretary, see third page of cover.

Address all letters to 53 Fifth Ave., N. Y. City.

As will be seen by the notices given above, the meetings of this Board which have been discontinued during the summer will begin again in October.

The first will be the prayer-meeting on Wednesday, Oct. 3d, at half-past ten A. M., conducted by Mrs. Beers.

Cordial invitations are again extended to all women who would enjoy such meetings, to be present Wednesday mornings at half-past ten, especially the first Wednesday of each month.

A NUMBER of our auxiliaries have already expressed their intention of making the praise meeting so universally held last year with such blessed results, a permanent feature of their November plans. Though all may not find that month the most suitable one, we feel sure that all who have once heartily joined in such a service will look forward to these yearly meetings with hope and gladness, and will adopt as theirs this testimony from the Pacific slope: "If there still remains a society which has not tried this sweetest and most spiritual method of raising money for the Lord's service, we would urge you to delay no longer in inaugurating in your midst the thrice blessed praise-meeting."

It will be remembered by those who were interested last year that the thank offerings were given "to be used wherever they were needed;" and were most welcome to those to whom the disbursement of our funds is entrusted. In addition to the work which our auxiliaries are pledged to support, we have this year call for enlargement in the erection of buildings, and in furnishing the outfit and traveling expenses of missionaries, some already appointed, and others who, we hope, will be. These will make a heavy demand on our General Fund.

Printed invitations and envelopes for offerings will be furnished at a small expense, as last year, also printed lists of leaflets from which selections can be made for use in the meetings. It was not found always practicable for the young people to unite with the older ones in their observance of the praise-meetings; if this should be the case, again we hope they will hold their own separately.

WHY don't more of the mothers, or older brothers and sisters read *Children's Work for Children* with the children? The little ones would enjoy it more because of the sympathetic interest of the elders, while these same elders would find much to interest them and repay them for the effort made. This is a suggestion from a "Band Secretary."

IF anything is needed to freshen our zeal and give added strength to the impulse with which we resume our routine work for the winter, it may be found in the fact that we have three new interests to watch over and guard. Miss Marcia P. Browne, of Malden, Mass., sailed, August 1st, to take a position in the San Paolo School, Brazil. She will be under the care of our Board. Miss Browne went out under peculiarly happy circumstances, accompanying Drs. Hodge, Knox and Chamberlain, who went as a special delegation to assist at the formation of the Synod of Brazil. This Synod consists of 32 churches in the Presbytery of Rio de Janeiro, under charge of the Board of Missions of our own Northern General Assembly, and those in the Presbytery of Campinas, under care of the Presbyterian Church of the Southern States. A general invitation to the "nuptials" was given by Dr. Chamberlain at the last meeting of the General Assembly in Philadelphia. We are glad our Woman's Board could accept the invitation. Mrs. Chamberlain has come also under the care of our Society. Miss Bessie Babbitt, of Morristown, goes to the Lodiana Mission. Miss Holmes, formerly of Syria, to establish a kindergarten at Hamadan.

MISS OTTAWAY has had her first "outing" from Guatemala City. She went twenty-five miles into the country to a farm owned by people from Ohio. Cows, horses, fresh butter, milk and cream, fruits, vegetables, were enjoyed with a relish. She rejoices over the appropriation of funds for purchase of a church property, and is assured that the coming five years will show the fruitage from seed sown during the last five.

THE new leaflet "Woman's Work in the Church," brings into very strong light the noted women of New Testament times. We recognize warrant and example for woman's activity in every department of church-work as it is now exercised. It is wonderfully stimulating. "Loyalty," by Mrs. Kumler, is exceedingly timely and well put. The "History of a Day" is a true story.

NEW AUXILIARY.

Louisville Presbytery, Hopkinsville, Kentucky, The Coral Workers Band.

Correspondence with Missionaries in Persia, Syria, India, Japan and Africa, Mrs. F. C. Curtis, 136 Hudson Avenue, Albany.

Correspondence with Missionaries in China, Guatemala, Siam and Idaho, Miss M. C. Eddy, Glenwood, Troy, N. Y.

Correspondence with Societies and Bands in Albany and Columbia Presbyteries, Mrs. A. McClure, 232 State St., Albany.

Correspondence with Societies and Bands in Troy and Champlain Presbyteries, Mrs. G. H. Page, 58 Saratoga St., Cohoes.

There will be a semi-annual meeting of this Society at Hoosac Falls in October. The exact date has not yet been fixed, but notices will be sent to all our churches in ample time for the meeting. So many of our missionaries are in this country and available for this occasion, that we cannot fail to have a most interesting time. The situation is accessible for a great many of our auxiliaries not usually within reach of our annual meetings, the session is only for one day, and is not to be occupied by business, (which some ladies find uninteresting) but by addresses and papers; and it is earnestly desired that many who have never attended one of our meetings before will make an effort to be present.

The invitation for the meeting was given in the spring, and given with such warmth and graciousness that all may feel assured of a hearty welcome. We shall do any faint-hearted lover of missions or any unbeliever in them (if such a person still exists within our limits) a real kindness, by persuading them to go with us to this feast of good things.

What a pity every one of our officers of auxiliary societies does not take *The Church at Home and Abroad!* Because if she did, she would read the article in the September number, entitled: "Auxiliary Societies; their Place and Responsibility." And if all read and profited by it, it would save a wearisome amount of correspondence and work for secretaries and treasurers.

There is, at least, one auxiliary society in our connection where the officers feel the responsibility of their pledges so strongly that they consider themselves bound, individually, to make up any deficiency; but this is the exception, not the rule. And they never have a deficiency, but always a surplus in that society. Then there are others, where they give the same amount for a number of years to the same object, and our Executive Board come to feel quite secure as to that object, when, all at once, some one moves in the auxiliary meeting, that, inasmuch as they have given to one thing so long, it would be promotive of greater interest to have a new field, and they had better ask for another object. Other auxiliaries do not even *ask* for a new object. They send in their annual contribution marked for something entirely new to our officers, and sometimes to the Board of Foreign Missions itself. There is one point taken in the article to which allusion has been made, which deserves especial attention. The article says: "The right of *persons* to support any Christian work they choose is not called in question, simply the right of *societies organized for work* along Presbyterian lines." The writer is speaking of the disposition of some societies to contribute toward objects not even under the care of the Presbyterian Church; but the same distinction is to be made in regard to *any* cause not under the care of the Foreign Board.

Individuals, as such, have a right to give to every object that appeals to their Christian sympathies, provided they do not give away what they have already pledged to something else; but an association of individuals, united under a constitution providing for a certain disposition of funds, and further pledged to a specific object, has no moral right to divert those funds to other channels.

Many of our auxiliaries were organized by direct personal effort of the officers of our Society of N. N. Y., and many by means of missionaries sent out by the Society, and all are working under a constitution making their funds payable quarterly to our Society for work under the Assembly's Board. Yet some of these very organizations are the main reliance of the churches in which they are formed for carpeting, cleaning, repairing, etc., so that not a half or a third of their time, interest or funds is given to foreign missions. Others have subscribed liberally to a number of causes, and some have voted to work entirely for the "Home Field," or something else.

The truth is, women are apt to follow the warm and generous impulses of their hearts without taking counsel of their judgment in this, as in other matters. And so, what a pity all cannot read the excellent suggestions in the *Church at Home and Abroad*, or come to have closer sympathy with, and more knowledge of, our work through the columns of Woman's Work!

CURRENT LITERATURE AND MISSIONS.

WILL THE INDIANS SIGN? Elaine Goodale. *N. Y. Independent*, August 16, 1888.

* A WORD ABOUT THE MISSIONARIES. Arthur L. Shumway. *The Christian Union*, Aug. 16, 1888.

THE RAMONA INDIAN GIRLS' SCHOOL. Horatio O. Ladd. *Wide Awake*, September, 1888.

SOME CHINESE MORTUARY CUSTOMS. Adele M. Fielde. *Popular Science Monthly*, Sept., 1888.

THE NEW AFRICA; ITS DESTINY (Concluded). George Lansing Taylor. *Methodist Review*, September, 1888.

REFLECTIONS IN INDIA, 1880-1888. Sir Samuel W. Baker. *Fortnightly Review*, August, 1888.

THE REVIVAL OF HINDUISM. Rev. John Chandler. *The Independent*, August 30, 1888.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from August 1, 1888.

CINCINNATI.—Bethany, 24; Cincinnati, 3d, 40, Layyah Bd., 35; 6th, 10; Walnut Hills, 41; Madisonville, 10; Wyoming, 30, Cheerful Givers, 20, 210.00

COLUMBUS.—Columbus, 2d, 21.50; Columbus, Westminster, 6.35; London, Finley Bd., 12.50, 40.35

HUNTINGDON.—Altoona, 1st, 60.43, Y. P. Social, 50; 2d, 21, Y. L. B., 10; Bellefonte, 17.30; Birmingham, 10; Duncansville, 20; East Kishacoquillas, 35; Huntingdon, 50, Onward Bd., 5; Mifflintown, 20.38; Penfield, 13; Pine Grove, 14; Sinking Valley, 33; Spruce Creek, 274; Tyrone, 40, Y. L. B., Golden Rule and Sunbeam Bds., 10; Upper Tuscarora, 8.35; Warrior's Mark, 5.50, 696.96

LEHIGH.—Summit Hill, Jamestown Bd., 5.00

PORTSMOUTH.—Ironton, 60.00

WASHINGTON CITY.—Gurley Chapel, Mary Campbell Bd., th. off., 20.93

Total for August, 1888, $1,033.24
Total since May 1, 1888, 12,179.56

MRS. JULIA M. FISHBURN, Treas.,
Sept. 1, 1888. 1334 Chestnut St., Philadelphia.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to August 20, 1888.

CHICAGO.—Bloom, S. S., Primary Department, 10; 5th, Rosebud Bd., 3.17; 6th, 25; Ch. of the Covenant, 10; Evanston, Golden Chain, 10; Lake Forest, 125, 183.17

DUBUQUE.—West Union, 17.35; Mt. Hope, 1, S.S., 2.29, 20.64

FARGO.—Casselton, Cheerful Givers, 40.00

FORT WAYNE.—3d, West Wayne Bd., 4.10; Kendallville, S. S., 3.40, 7.50

FREEPORT.—Argyle, Willow Creek Ch., 39.34; Belvidere, 10.67; Freeport, 1st, 25; Polo, Independent Pres. Ch., 13.60; Winnebago, a friend, 15, Band, 4.50, 108.11

IOWA.—Burlington, 18.20

IOWA CITY.—Atalissa, 3.50; Davenport, 12; West Liberty, 7.55; Williamsburgh, 15, 38.05

MADISON.—Lima, Boardman Bd., 16.13; Madison, 14, 30.13

MATTOON.—Pana, 25.00

MAUMEE.—Bowling Green, Willing Workers, 4.95; Defiance, 10.89; Kunkle, 5.94; Lost Creek Ch., 20.30; Toledo, 1st, 9.90; West Unity, 10.88, 62.86

OMAHA.—Craig, 1.70; Omaha, 1st, 25.50, 27.20

PUEBLO.—S. Pueblo, Mesa, Mrs. John Cameron, 10.00

SCHUYLER.—Macomb, 20.75, Y. L. S., 10, 30.75

SPRINGFIELD.—Jacksonville, State St. Ch., 28.25, S. S., 22.84; Portuguese Ch., S. S., 25; Lincoln, 7.80; Maroa, 6; N. Sangamon Ch., 10.25; Springfield, 1st, S. S., 35.54; Portuguese Ch., S. S., 15; Springfield, a friend, 9, 159.68

ST. PAUL.—Central Ch., Y. L. S., 25.00

VINCENNES.—Terre Haute, Moffat St. Ch., 6.25; Vincennes, Upper Ind. Ch., 29.50, Happy Workers, 6, 41.75

MISCELLANEOUS.—Holyoke, Col., th. off., 5; Chicago, by sale of quilt, 3, 8.00

Total for month, $836.04
Previously acknowledged, 8,401.34

Total from April 20 to Aug. 20, $9,237.38

MRS. C. B. FARWELL, Treas.,
CHICAGO, Aug. 20, 1888. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1888.

BINGHAMTON.—Binghamton, 1st, 87.50; Marathon, 10; Owego, Miss. Bd., 23, 120.50

BOSTON, MASS.—Boston, Columbus Ave., 25, Y. L. S., 20, Greene Bd., 10; East Boston, 15; Londonderry, N. H., S. S. Miss. Soc., 12; South Boston, Light Bearers Bd., 5; South Quincy, 17, 104.00

BROOKLYN.—Duryea, 11.58; 1st, 9.08; Franklin Ave., 9; Greene Ave., 5.25; Memorial, 57.16, Messengers of Peace, 14.26; Mt. Olivet, 1.73; Throop Ave., 31.40, Boys' Bd. No. 2, 3.50, Girls' Bd., 58 cts.; Trinity, 20.46, 164.00

CAYUGA.—Auburn, 1st, 50.00

EBENEZER, KY.—Dayton, 6; Lexington, 2d, 50, 56.00

LONG ISLAND.—Easthampton, 50; Mattituck, 12.90; Southampton, Miss Elizabeth Cochran, 25, 87.90

LYONS.—Palmyra, 32.44

SYRACUSE.—Onondaga Valley, 10; Skaneateles, 15, 25.00

UTICA.—Clinton, 50; Utica, Bethany, 100; Memorial, 30, 180.00

MISCELLANEOUS.—A friend, 50 cts.; Hamadan, Persia, W. M. Soc., 3.78; Boarders in Faith Hubbard School, 4.86; Faith Hubbard Miss. Bd., 7.56; Boys' Prayer-meeting, 1.35; Miss C. G. Montgomery, 10; a friend, 10; St. Augustine, Fla., 1st, W. F. M. Soc., 5, 43.05

Total, $862.89
Total receipts from April 1, 1888, 8,261.48

MRS. C. P. HARTT, *Treas.*,
53 Fifth Avenue, N. Y. City.
MRS. J. A. WELCH, *Asst. Treas.*,
34 West 17th Street, N. Y. City.

Receipts of Foreign Fund of Board of Southwest for July, 1888.

EMPORIA.—Derby, 2.55; White City, 1; Wichita, 5.40, 8.95

PLATTE.—Avalon, 7.50

ST. LOUIS.—Compt. and Wash. Ave. Ch., 125; Mrs. S. A. Miller, 10, 135.00

Total for month of July, $151.45

Total for month of July, $151.45
Previously reported, 729.14

Total receipts for For. Fund since April 1, 1888, $880.59

MRS. DANIEL KUHN, *Treasurer*,
1608 Chouteau Ave., St. Louis.

* This is a journalist's answer to the disgraceful story about Japan which has been running in the *Atlantic Monthly*.

INFORMATION
CONSERVATION, INC.